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LIFE of CLEMENT, Bishop of Rome.

(Abridged from Cox's Lives of the Primitive Fathers.)

LITTLE more is known with certainty of the subject of this narrative, than that he was for several years bishop of Rome, and author of an epistle to the Corinthians, which is still extant.

Clement is supposed to have been a native of Rome, though the time of his birth is not ascertained. His father's name was Faustinus. Several particulars relative to his early life are given by Dr. Cave on very doubtful authority. But the following circumstances, connected with his conversion, appear worthy of notice. When he had arrived at man's estate, he was perplexed respecting the immortality of the soul and a future state; and endeavoured, without success, to obtain a satisfactory solution of his doubts at the schools of the philosophers. He then thought of consulting some Egyptian magicians, supposing, that if souls existed in a separate state, they would be able to recall one from the invisible world to satisfy his curiosity. Whilst he was in this state, he heard that the Son of God had lately appeared on earth, and delivered the most excellent and important doctrines to his disciples. The intelligence deeply interested him; and the apostle Barnabas being at that time in Rome, he applied to him for information, and learnt from that "son of consolation" the first elements of Christianity. He afterwards met with the apostle Peter, by whom he was farther instructed in the things of God; and at length was joined to the congregation of believers, by the sacred ordinance of baptism. For many years after this he appears to have been highly respected by the

great apostles, Peter and Paul, and frequently to have attended each of them on their journeys among the heathen.

In the year 62, Saint Paul, in his epistle to the Philippians, having spoken of Clement as his fellow labourer, observes, that his "name is in the book of life." How honourable is this testimony concerning him! And, at the same time, how consolatory is the reflection, that it is not more applicable to Clement than to every humble follower of our Lord Jesus Christ!

Hitherto the Christians, though almost always despised, and frequently insulted with impunity, had never been subjected to any legal persecution. But the time was now at hand when an imperial tyrant, after having long glutted himself with the blood of his Pagan subjects, was about to spread devastation in the Church of God.

Foremost in the rank of persecuting emperors, whom the Church will ever regard with horror, stands the cruel Nero, whose conduct to the Christians admits of no palliation, but was to the last degree unprincipled and inhuman. He commenced his ravages against the defenceless Church of Christ about the middle of November, 64. It appears from Tacitus that he brought no accusation against the Christians on the ground of their religion, but imputed to them the perpetration of a flagitious act, of which he himself was the author. This merciless tyrant, having for his mere amusement caused several houses to be set on fire, kindled a flame in his capital, by which a great part of it was destroyed. The conflagration of a city, with all its tumults of concomitant distress, it has been justly remarked, is one of the most dreadful spectacles in the world. How perverted then must have been

the feelings of the emperor, who is reported to have expressed great pleasure at the spectacle, and from an elevated spot to have amused himself, amidst the surrounding flames, with singing the burning of Troy.

Hardened, however, as Nero was in vice, an exasperated public made him anxious to avert from himself the infamy of being reckoned the author of this calamity. But these attempts he found to be in vain. At length, in order, if possible, to divert the tide of popular indignation from its proper channel, he charged the crime upon the innocent Christians, and displayed the utmost eagerness in directing against them all the vengeance of the state; putting them to death without mercy, and even making a jest of their torments. The above mentioned historian gives the following account of this event, which points out at the same time the severity of the persecution, and the enmity of the Roman people to the followers of Christ.

"Neither the emperor's donations, nor the sacrifices he offered to the gods, could avert from him the infamy of being the author of the conflagration. Hence, to suppress the rumour, he charged the crime, and inflicted the most exquisite tortures, on a people detestable for their wickedness, who were commonly known by the name of Christians. This sect derived its name and origin from Christ, who in the reign of Tiberius was put to death by the sentence of Pontius Pilate the procurator. For a time this destructive superstition was suppressed; but afterwards broke out afresh; and not only spread through Judea, the source of the evil, but introduced itself into our metropolis, the common sewer in which every thing filthy and flagitious meets and flourishes. Some individuals, who confessed themselves Christians, were at first apprehended, and a great multitude afterwards, upon their evidence, shared the same fate. These were all condemned, not so much for the crime of setting fire to the city, as for their hatred of mankind. Their tortures were embittered with insult and derision. Some were enclosed

in skins of wild beasts, and torn to pieces by dogs; others were nailed on crosses; and others, covered with combustible materials, were lighted as torches at the close of the day. This spectacle, accompanied with the games of the circus, was exhibited in the emperor's gardens. Nero himself was not merely present; but, clad in the dress of a charioteer, sometimes mixed with the populace, and occasionally contended in the race. Hence a degree of commiseration was at length excited in behalf of the Christians, though criminal, and deserving the most exemplary punishment, because they were sacrificed not so much to the public good as to the cruelty of an individual."

Who can read this account without being deeply affected with the miserable and destitute situation of the oppressed Christians? If an author, so celebrated for accuracy as Tacitus, could manifest such hatred and ignorance of the persons of whom he was writing, how inveterate must have been the prejudices of the generality of the people against them? We have indeed repeated instances of the most dreadful sufferings of the Christians being but too congenial to the feelings of the savage Romans, and of the readiness of their magistrates to indulge them with the exhibition of such horrid orgies. Under these circumstances it is not a little remarkable, that some writers have supposed that the persecution was confined within the walls of Rome, for surely it can never be conceived that the emperor would rage against the Christians in the capital, and suffer them to remain unmolested every where else. It is besides evident, from a passage in Tertullian's Apology, that Nero promulgated edicts against the Christians, and if this be allowed, not a question can remain of their having been carried into effect throughout all the provinces.

How Clement escaped this dreadful persecution we are not informed. If he was in Rome at the time when it commenced, it is probable that he provided for his safety by immediate flight, or so carefully secreted himself

in the city, as to elude the vigilance of his cruel enemies; for in times of persecution the ministers of the different churches were naturally the first objects of the popular fury.

But though Clement avoided the fury of the present storm, it was otherwise with his great apostolical friends, Paul and Peter, who now closed their long, laborious, and eminently useful lives by honourable martyrdom.

The dreadful persecution of Nero continued nearly four years; during which period the Christians were exposed to every species of insult and outrage.

The Romans were too much occupied by their own quarrels during the short turbulent reigns of the following emperors, Galba, Otho, and Vitellius, to pay much attention to the despised Christians. Indeed we have no particular accounts of their sufferings till the reign of Domitian, though it is not probable that the fire of persecution was ever completely extinguished during any part of that period.

As soon as there was an interval of peace, we may suppose, that Clement resumed his situation in Rome. It is also probable, from the testimonies of various writers, that he was appointed by Peter, a short time before his martyrdom, to preside over the Jewish Christian Church in that city, St. Paul having about the same time nominated Linus to the like office over the Gentile Church; the prejudices between Jews and Gentiles being still so inveterate as to make it inexpedient to unite them together in the same community. Linus, having presided over the Gentile converts upwards of twelve years, was succeeded by Anacletus, who held the situation about the same time, and was then removed by death.

Time, and a more clear understanding of the nature of Christianity, had now apparently removed the unhappy jealousy which had too long subsisted between the Jewish and Gentile Christians: to which reconciliation we may add, that the ruin of Jerusalem, and the extinction of the temple-worship, together with the downfall of the temple itself, had not

a little contributed. And as Clement's long residence at Rome, and faithful discharge for five and twenty years of the duties of his episcopal office, had rendered him an object of general respect to both parties, the cordiality united under the presidency of "a man who," to use the language of Irenæus, "had seen the blessed apostles, and conversed with them, and had their preaching still sounding in his ears, and their traditions before his eyes."

Ecclesiastical records gives us little information respecting the manner in which Clement acted in his bishopric; though we may rest assured, from the testimony of many ancient authors, as well as from certain evident indications in his own writings, that his piety was most eminent, and his conduct in the highest degree exemplary. Interesting and profitable indeed would have been the perusal of an authenticated account of his character—to have read the various regulations he made for the introduction of Christianity where it was unknown, and the increase and establishment of it where it already existed. But, alas! whilst the minutest details have been given, with the greatest precision and elegance, of persons, whose names deserved to be forgotten, or remembered merely to be abhorred, little is known of the lives of "men of whom the world was not worthy," and who, under the Divine blessing, were the instrument of everlasting salvation to thousands of their fellow-creatures. All that is related respecting Clement is, that he appointed notaries to inquire after, and faithfully record, all the acts of the martyrs that suffered within his district, and that he deputed missionaries to propagate Christianity in those parts of the world, where the sound of the Gospel had not hitherto been heard.

In the year 95, the emperor Domitian, who had not hitherto persecuted the Christians, began to oppress them.

This persecution ceased in the year 96, when the emperor Domitian was assassinated. He was succeeded by Nerva who recalled those that were banished, and suspended the bloody edicts of his predecessor.

By what means Clement weathered this storm we are not told, only we may be sure he would not prostitute his Christian integrity by any unworthy concessions. His epistle to the Corinthians, to which we have already had occasion to refer, is supposed to have been written shortly after the accession of Nerva to the throne. By those who can be charmed with sanctity of sentiment and the effusions of genuine piety, unadorned by the brilliancy of genius, or the refinements of human learning, this work will be perused with considerable interest. "It has a simplicity and a plainness not easily relished by a systematic modern; but there belongs to it also a wonderful depth of holiness and wisdom." The primitive Christians, indeed, seem to have had neither opportunity nor inclination to polish their compositions. But whether more or less excellence belonged to them as writers, the sincerity in which they walked, the zeal which they displayed in diffusing the knowledge of truth, and their willingness to die in defence of it, were eminently their attainments. The situation also of most of the primitive Christians, the scantiness of their means for improvement in human knowledge and science, and their constant exposure to sufferings, make it more surprising that their works are so well written than that they are not better. If they abound not, however, in the graces of diction, that want is compensated by the vein of fervent piety, the native dignity of Divine truth, and occasionally the flow of untutored eloquence which they display.

Clement's epistle appears to have been composed in answer to one written by the Corinthian Church, which was at that time much in the same state, as when the apostle wrote to them. It contained many very pious members, but was harassed by various religious contentions, and in danger of having a sound and exemplary presbytery, superseded by a self-conceited and turbulent set of heretical teachers.

Clement commences his epistle in a manner not dissimilar to that of the

apostle, by addressing himself "to the called and sanctified," though at the same time he arrogates to himself no dignity, but speaks merely as the representative of the Church of Rome to the Church of Corinth.* Referring to the unhappy divisions which prevailed amongst them, he remarks, "The apostles preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God; the apostles by Christ. Both missions were in order, according to the will of God. Having, therefore, received their commission, being thoroughly assured of the resurrection of our Lord, and believing in the word of God, with the fulness of the Holy Spirit, they went abroad, declaring that the kingdom of God was at hand. Thus they travelled through different countries and cities, and appointed the first-fruits of their ministry, after they had proved them by the Spirit, to be bishops and deacons over those who should afterwards believe.

* The following excellent remarks, in reference to the supremacy assumed in later ages by the pontiffs of the Romish Church over the rest of the Christian world, will appear strictly appropriate to every pious reader who is acquainted with St. Clement's epistle:—

"If the claims of authority be well grounded, they will, of course, be highest when nearest to their source: yet upon this supposition how unaccountable is the conduct of Clements and the Church of Rome. We have here the first instance upon record in which that Church thought proper to interpose in the religious concerns of its brethren. It might, therefore, have been expected, that the bishop of Rome should have begun with asserting his own sovereign authority over the Corinthian and all other Churches; should have required implicit obedience to his mandates; and, in case of non-compliance, denounced the rebellious assembly cut off from the body of the faithful: yet, as if it were intended by Providence, that the first known interposition of a Roman pontiff in the affairs of another Church, should remain as a lesson of humility, or a reproof of arrogance to his successors, the evangelical author of this epistle seems purposely to extenuate his authority even over his own people; merges even his own name in that of his Church; and though he reproves the misconduct of the Corinthians with freedom, and even with dignity, yet it is only with the freedom of a benevolent equal, and the dignity of a grieved friend. But above all, humility and patience are conspicuous: no 'holy rage,' no zeal calling for judgments, no asperity of reproach; but prayers and intreaties, or, at most, exhortations and arguments, constituted, at that time, the spiritual weapons of the Roman Church."

"The apostles themselves were informed by our Lord Jesus Christ, that contentions would arise concerning the ministry. On this account, therefore, they not only themselves ordained ministers, as we have before mentioned; but also gave directions that on their decease, other chosen and approved men should succeed them.* We cannot, therefore, but think, it unjust to eject such persons from the ministry as were ordained (with the approbation of the whole church) either by the apostles or holy men succeeding them; who have ministered to the flock of Christ in a humble, peaceable, and disinterested manner, and for a series of years have been well reported of by all. For surely it is a sin of no small magnitude to dismiss from that office such blameless and holy pastors! Happy are those presbyters, who have already finished their course, and died in the fruitful discharge of their labours; they have now no reason to fear that any one should remove them from the place appointed for them. But, alas! we learn that you have ejected some excellent ministers, whose blameless lives were an ornament to their profession. Ye are contentious, brethren, and zealous for things which belong not to salvation. Search the Scriptures, the faithful records of the Holy Spirit. There you find that good men were persecuted indeed, but by the wicked; were imprisoned, but by the unholy; were stoned, but by transgressors; were murdered, but by the profane, and by such as were unjustly incensed against them. Let us, therefore, unite ourselves to the innocent and righteous, for they are God's elect.

"Why are there strifes, angers, divisions, schisms, and contentions,

* "It is impossible, calmly to weigh the arguments incidentally introduced by St. Clement, in this place, without acknowledging that it furnishes good ground for considering the three orders of ministers which exist in our Church, as agreeable to the institution of Christ. The apostles and their successors, to whom the name of *ἐπίσκοποι* was afterwards appropriated, correspond to our bishops; the elders, or presbyters, to our priests; and the ministers, to our deacons."

among you? Have you not all one God, and one Christ? Is not one Spirit of grace poured out upon us all, and one calling of Christ bestowed upon us all? Why then do we rend and tear the members of Christ, and excite seditions in our own body? Your schism has perverted many, has discouraged many, has staggered many. It has caused grief to us all; and, alas! it continues still."

As the nature of this epistle is practical, no very regular or precise statement of doctrine is to be expected. Still, however, the essential doctrines of revelation are clearly exhibited. He thus, for instance, plainly states his sentiments respecting redemption by the atonement of Christ. "Let us look steadily at the blood of Christ, and see how precious his blood is in the sight of God; for on account of its being shed for our salvation, the grace of repentance is provided for all mankind." In the following passage we have the infinite condescension of Christ stated as a ground for enforcing Christian humility. "Our Lord Jesus Christ, the sceptre of the majesty of God, came not in the pomp of pride and ostentation, though he could have done so, but in humility. You see, brethren, the example he afforded us. If the Lord thus humbled himself, how should we too demean ourselves, who are brought by him under the yoke of his grace."

In the annexed quotation, wherein he is speaking of the Old Testament fathers, he clearly states the all-important doctrine of justification by grace through faith, and at the same time repels the yet common objection of its licentious tendency. "All these were magnified and honoured, not through themselves, not through their own works, not through the righteous deeds which they performed, but through God's will. And we, also by his will, being called in Christ Jesus, are justified, not by ourselves, nor by our own wisdom, or understanding, or godliness, or by the works which we have wrought in holiness of heart, but by faith; by which Almighty God hath justified all, who

are, or have been, justified from the beginning; to whom be glory for ever and ever. Amen. But what then? Shall we neglect good works? Does it hence follow, that we should leave the law of loving obedience? God forbid; let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoices in his works. Having such an example, let us strenuously follow his will, and work the works of righteousness with all our might."

Referring to the exalted privileges and graces of the real believer, he breaks forth into a kind of transport, whilst at the same time he strongly inculcates the importance of cultivating personal holiness. "How blessed, how amazing, my beloved, are the gifts of God! Life in immortality! splendour in righteousness! truth in liberty! faith in assurance! sobriety in holiness! And thus far, even in this life, we know by experience. What, therefore, must those things be which Christ has prepared for those that wait for him? The Holy Creator and Father of the universe alone knows their greatness and excellency. Let us, therefore, earnestly seek to be found amongst that number who wait for him, that we may obtain the reward which he has promised. And how, beloved, shall we attain these rewards? By establishing our hearts in faith towards God, and by seeking to do his will in all things with truth and earnestness. Thus, beloved, shall we find our salvation, even Jesus Christ, the High Priest of our offerings, and helper of our weakness."

Eusebius, speaking of this epistle, remarks, that Clement had inserted in it many sentiments of the Epistle to the Hebrews, and also used some of the very expressions. Certainly in many parts there is an evident resemblance; but whether Clement be supposed to quote from that epistle, or only to say the same things as it were by unconscious coincidence, we cannot but be pleased to observe an infusion of the language, spirit, and matter, of the sacred Scriptures in the writings of this and the other fa-

thers, which have thus travelled down from the times of the apostles, through every intervening age, to the present day. For this transmission of the words of Holy Writ affords a considerable proof, and one which has been justly urged in support of its authenticity; and a similar transmission of the *sense* of any doctrine of Scripture, which is agreeable to that which the Church generally receives in our own times, affords a presumptive truth that this is the real and true interpretation, grounded at once on the antiquity and universality of its acceptance.

Hitherto Clement had been wonderfully preserved during several dreadful persecutions; but the time was now at hand, when it was "given to him in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It is not improbable, that he had a presentiment of his impending sufferings; for in his epistle to the Corinthians, after referring to the persecutions endured by the apostles, he adds, that he looked upon himself and his people as appointed to run in the same lists, and engage in the same conflict.

The following is an abstract of the occasion and circumstances of the martyrdom of this eminent father, as related by Cave, from the account of Simeon Metaphrastes. It is, however, proper to inform the reader, that the authenticity of the whole account has been questioned. Several individuals of high rank and character having been converted by Clement to the Christian faith, the jealousy and ill will of the pagans was at length excited against him. At the instance of one Torcutianus, a man of considerable influence in the city, he was accused of using magical arts; and, upon his resolute refusal to sacrifice to the heathen gods, he was banished by the emperor Trajan, and condemned to labour in some distant mines.

This mode of punishment, not uncommon amongst the Romans, was considered in severity next to a capital one. The condemned person was treated with the greatest inhumanity.

He was deprived of his estate, scourged, and fettered; and reduced to a state of abject slavery. And in after-times the sufferings of the miserable captive were increased by additions at once contemptuous and cruel. His head was half shaved, his forehead branded with a hot iron, his right eye bored out, and his left leg disabled.

On Clement's arriving at the place of his exile, he found great numbers of Christians condemned to the same lamentable fate. His presence, however, darted a cheering ray through the gloomy caves that surrounded them, whilst his labours, through the Divine blessing, were not only made useful in comforting his captive brethren, but also the means of converting numbers of the neighbouring inhabitants to the Christian faith.

How interesting it is to behold this venerable saint, thus steadily persevering in his labour of love, under the pressure of those sufferings, to which he was condemned by his enemies. Although now far advanced in years, an exile, and a captive, his heart is filled with gratitude, and his mouth with praises; only anxious that whilst life and breath remain he may be made the happy instrument of pouring the balm of consolation into the wounded spirits of his fellow-prisoners, and of leading all around him, whether friends or foes, to a participation of the same Gospel privileges with himself. Admirable is the wisdom that characterizes his epistle; exemplary the deportment wherewith he adorns his episcopal office; but his conduct while a prisoner in the mines surpasses in glory!

The wonderful effects which attended the labours of this eminent man having at length reached the ears of the emperor, he ordered the president to stop the increase of Christianity, by putting several of the brethren to death. Finding, however, that the executions of one day served but as examples to encourage others to suffer in the same cause the next, he resolved, if possible, to strike terror into the rising sect, by singling out the most eminent teachers among them as the monuments of his dis-

pleasure. For this purpose Clement was selected; and, after promises and threatenings had been employed in vain to cause him to retract, he was cast into the sea with a heavy weight affixed to his body.

Thus was the temporal existence of this eminent apostolical father, after a long course of active and extensive usefulness, at length terminated by a watery grave, about the commencement of the second century.

Protestant Episcopal Sunday Schools in the City of New-York.

It is conceived that the employment of Sunday in teaching young persons to read with merely secular views, would not comport with the sanctity of that holy day. The only justifiable object of Sunday Schools is *instruction*, with an immediate view to *religious improvement*. Hence it has been considered by many that these schools would be most properly managed by each Christian denomination, who could convey such religious instruction as they deemed proper, without any danger of collision or interference with each other. It would seem proper also that the schools of each congregation should be subject to the superintendence and direction of its minister and lay members, subject indeed to some general bond of union among congregations of the same Christian profession, but not liable to the inspection and direction of those of a different religious belief. On these principles, several congregations of the Protestant Episcopal Church in the city of New-York, united for the purpose of establishing Sunday Schools, and adopted the following constitution.

CONSTITUTION of the New-York Protestant Episcopal Sunday School Society.

ARTICLE I. This Institution shall be denominated *The New-York Protestant Episcopal Sunday School Society*; and its objects shall be the institution, direction, and encouragement of Sunday Schools in the city of New-York.

ART. II. The Society shall consist of persons paying to its funds an annual sum not less than fifty cents; donors of five dollars in one payment, shall be Members for life; donors of ten dollars in one payment, shall be Managers for life.

ART. III. Members of this Society, belonging to the same congregation in this city, may form a School, or Schools, to be attached to that congregation, under such rules, in subserviency to this Constitution, as they may think proper. The Clergyman of each congregation shall be President of the Board of Directors of every School attached to the same: And where there are more than one Clergyman belonging to the same congregation, the Rector shall be President, and the Assistant Ministers Vice-Presidents.

ART. IV. There shall be a Board of Managers for transacting the business of the Society, consisting of the Bishop of the Diocese of New-York, who shall be, *ex officio*, President of the Society and Board; Clergymen of the Protestant Episcopal Church in the city of New-York, who are Members of the Society; such persons as agreeably to Article II. of this Constitution, are Managers for life; and two laymen appointed by the Directors of each School.

ART. V. The Board of Managers shall meet on the Wednesday next after the Anniversary of the Society, and at such other times, not less than once in three months, as they may deem expedient; and any five members shall be a quorum for business: Provided that any number of Members appearing at a time and place duly notified, shall have the power of calling an adjourned meeting. Extra meetings shall be called by the President, or (if he be absent from the city) by the senior Vice-President then in town, at his discretion, or at the written request of any three Managers.

ART. VI. At the first meeting of the Board prescribed in the preceding Article, they shall elect, by ballot, from among their own number, three Vice-Presidents, a Secretary, and a Treasurer. Vacancies in these offices, at any time occurring, may be immediately supplied by the Board.

ART. VII. The Board of Managers shall form laws for the government of their own body, and such rules as they may deem advisable for the Schools in union with this Society; shall determine and procure the books (than which no other books shall be used) and other articles for the Schools; and, in general, adopt such measures, conformably with this Constitution, as they may think most conducive to the interests and success of the institution. The Members of the Board shall, at all times, have the privilege of visiting any of the Schools.

ART. VIII. The Board shall inform the Directors of each School of the times of their stated meetings. And it shall be the duty of the Directors to present to the Board, at every such meeting, accounts of the state of their respective

Schools; including the number of scholars at the time; the names of those added, and of those that have left the Schools (specifying the cause of removal) since the last report; distinguishing between adults and children, male and female, white and coloured; the number of classes, and of individuals in each class, with the studies pursued by each respectively, and notices of particular proficiency or neglect; and such other information as may afford a full view of the state of the Schools in union with this Society.

ART. IX. The payments of the Members of this Society must be made to the Treasurer of the Board of Managers, who shall have charge of the same, and of all books and other property of the Society. The Directors of any School may make application to the Board for money, books, or other necessary articles; which application shall be subject to the determination of the Board: Provided that every School shall be entitled, annually, to such sum as the Board of Managers may deem sufficient for the payment of an Instructor or Instructors for such School. If the funds should at any time prove more than sufficient to defray the expenses of the Schools in union with this Society, the surplus may be appropriated by the Board to any object which they think will promote the religious and moral benefits designed by this institution. And should any School withdraw from union with this Society, it shall have no claim whatever on its funds or other property.

ART. X. The Anniversary of this Society shall be celebrated on the evening of the festival of "The Holy Innocents;" when all the children and others taught in the Schools attached to the same shall be assembled in a Church or Chapel to which either of the Schools belongs, (to be previously determined by the Board of Managers;) the evening service of the Church shall be there celebrated; such exercises in singing as may have been previously assigned by the Bishop, shall be performed by the Scholars; the annual Report of the Board of Managers (collected from the Reports of the different Schools for the last year) shall be publicly read; a sermon or address be delivered; and a collection made for the benefit of the Society. The services on this occasion shall be performed by Clergymen previously appointed by the Bishop. On the day following the anniversary celebration, (or, if that be Sunday, then on the next day) at a time and place previously appointed, and publicly notified by the Board, the Treasurer shall be in readiness to receive the annual contributions of the Members; to each of which, if not paid by that time, shall be added the sum of 12 1-2 cents, in order to meet the expense of collecting.

ART. XI. All exercises in reading or memory pursued in Schools in union with this Society, shall be from the Holy Scriptures, the Book of Common Prayer, or other works calculated to impart religious instruction on the principles of the Protestant Episcopal Church. All devotional exercises used in these Schools must receive the sanction and approbation of the Bishop of this Diocese; with whom shall also be lodged a copy of each annual Report of the Board of Managers.

ART. XII. Schools formed for the instruction of females, agreeably to the provisions of this Constitution, by Ladies contributing the same sums as Members, shall be in union with this Society, and entitled to all the privileges of other Schools.

ART. XIII. Every proposed alteration to this Constitution must be presented in writing to the Board of Managers, when a majority of its Members are present, by the Directors of one of the Schools. If a majority of the Managers present accede to the proposition, it shall be carried. If not, it may, at the discretion of the proposers, be referred to the Directors of the different Schools; and if acceded to by a majority of those bodies, it shall be carried.

It appears from this constitution that any Protestant Episcopal congregation may attach themselves to the society, for the purpose of establishing a Sunday School, under its own regulations, subject to the provisions of the general constitution. The congregations of Trinity Church, of St. Paul's and St. John's Chapels, of Grace Church, of St. Mark's Church, and of St. James's Church, have established Sunday Schools in union with the Protestant Episcopal Society. Sunday Schools had been previously organized in some of the other congregations of the Episcopal Church in the city of New-York, and are, it is believed, in union with the general Sunday School Society. The following are the leading regulations of the Sunday Schools of Trinity Church and its Chapels. And we cannot avoid indulging the hope that schools on similar principles, having in view the religious instruction of the scholars, will be organized in every Episcopal congregation in the state.

By-Laws of the Board of Directors of the Sunday Schools of the Congregations of the Parish of Trinity Church, in the City of New-York; and the Rules for the Government of the said Schools.

BY-LAWS.

ART. 1. There shall be a meeting (at a time and place appointed by the President) of the members of the *New-York Protestant Episcopal Sunday School Society*, belonging to each congregation of Trinity Church, on the second Monday in April in the present year, and on the first Monday in February in every other year, when not less than fifteen, nor more than thirty laymen of each congregation (the number to be determined by the meeting) shall be elected by a plurality of the votes of those present, taken by ballot. These, together with the Rector of the Parish of Trinity Church, as President; the Assistant Rector, as first Vice-President; and the Assistant Ministers, as second and third Vice-Presidents, shall constitute the Board of Directors of the same: and one third of the whole Board shall be a quorum for business.

ART. 2. The Board of Directors shall meet on the day following the annual election, at a time and place appointed by the Chairman of the General Meeting, and elect, by ballot, from among their own number, a Secretary, and two Delegates to the General Board of Managers. Vacancies in the Board, or its offices, at any time occurring, may be immediately supplied by the Board.

ART. 3. At every general meeting, and every meeting of the Board of Directors, the President, or, in his absence, the senior Vice-President present; or, in the absence of the President and all the Vice-Presidents, a chairman appointed by the meeting, shall preside—determine all questions of order—give the casting vote in equal divisions, when questions are taken *viva voce*—appoint all committees, except when otherwise directed—and sign the minutes of the meeting.

ART. 4. The Secretary shall keep minutes of the proceedings of the Board at each meeting, and when correct, attest the same, and all other acts of the Board—give timely notice to the members of all meetings—preserve the papers, books, and other property of the Board, and carefully hand them over to his successor—and conduct such correspondence as the Board may from time to time direct. In his absence from any meeting, a Secretary *pro tem.* shall be appointed by the presiding officer.

ART. 5. It shall be the duty of the Board to provide suitable instructors for the School, being members of the Protestant Episcopal Church, and of correct moral and religious deportment.

ART. 6. A Committee of Visitation shall be appointed, from time to time, as may be necessary, by the presiding officer, from among the members of the Board, or others belonging to the congregation to which the School is attached; whose duty

it shall be to adopt measures for procuring scholars for both branches of this school, and for ascertaining the cause of the absence of delinquents. They shall, further, in such way as they may deem expedient, endeavour to interest the scholars in some profitable and honest employment of their time through the week. And in case of sickness, or peculiar distress among the scholars, it shall be the duty of this committee to interest themselves, in such way as they may think best, to obtain charitable relief.

Art. 7. The stated meetings of this Board, besides that ordered in the second law, shall be held on some day (to be appointed by the President) in the week preceding each stated meeting of the General Board of Managers, when, from the reports of the Superintendents, shall be framed the report to be rendered to that Board, agreeably to the constitution. Extra meetings shall be called by the President, or either Vice-President, at his discretion, or at the request of any three Directors.

Art. 8. The Board shall devise, from time to time, such methods of reward and punishment as they may think proper.

Art. 9. There shall be branches of this School for the instruction of females, to be denominated the *Female Sunday School of the Congregations of Trinity Church*, consisting of ladies of the congregations, under such rules (in subserviency to the constitution of the general society) as they may deem proper.

RULES.

1. The hours of school exercises shall be appointed, from time to time, by the Rector of this parish, provided they do not interfere with the stated hours of public worship.

2. The *first* school exercise, every Sunday, shall be *opened*, and the *last* closed with a short religious exercise, to be appointed by the Bishop of the Diocese, and performed by a Clergyman, if present, if not, by a Superintendent or Teacher.

3. Scholars may be offered for admittance at any time during school hours, and shall be accepted, provided a majority of the Superintendents present concur.

4. The scholars shall first recite the lessons appointed them the preceding week; after which, the different classes shall be employed in reading and spelling.

5. Three members of the Board of Directors of the school of each congregation shall, in rotation, attend the school for three Sundays, one of the three being replaced every Sunday by another member, and, with the Clergyman or Clergymen of the parish who may be present, shall take the general oversight of the same, as Superintendents; and, as they may deem ex-

pedient, examine the scholars as to proficiency, and, when necessary, assist in the business of instruction. They shall insert in a book to be styled the *School-Register*, the names of the *Permanent Superintendent*, of the persons who attend as *Instructors*, of all the scholars added to the school during their attendance, specifying their age, place of residence, and, in the case of minors, the names of their parents. The Superintendents shall make report at every meeting of the Board of Directors, of the state of the School. It shall be the duty of the Secretary to furnish the Permanent Superintendent with a list of the Directors; and he shall give at least six days notice to every member whose duty in rotation it may be to attend the School under this law. And it shall be the duty of any Director who may be unable to attend, to procure some other Director to attend in his place.

6. A *Permanent Superintendent* shall be appointed, who shall have the particular charge of the whole School, and shall be responsible for it. It shall be his duty, with the aid of the Superintendents and others, to procure *Voluntary Instructors* for the School; to assist him in the business of instruction; to keep good order in the School; to divide the School into classes; and to see that a *class-register* be kept for each class; in the four first leaves of which the name, age, school-register number, and residence of each scholar are to be inserted; the last column being devoted for remarks. On the remaining pages the conduct, proficiency, &c. of each attending scholar during the month are to be noted, in the following manner—at the head of each of the lesser columns the following letters are to be inserted; in the first, P, for present; in the second, B, for good behaviour; in the third, D, for diligence; and in the fourth, M, for exercises of memory: which four minor columns form one great column for the day, the date of which is to be inserted at the head. If the scholar perform as above, place a dot in the proper column, above the line for the morning, and beneath it for the afternoon; if not, leave it blank. A cross or *x* in the first column designates present in good time. And when any Instructor puts a mark opposite to the name of any scholar, he shall inform him thereof; and of the other particulars of this rule, so as to encourage him if he receives a good mark, and to excite him to do better if the mark is a bad one. These class-registers shall be submitted to the Superintendents previously to the dismissal of the School, who shall publicly make such remarks thereon as they may think proper; and together with the school-register, shall be laid before the Directors, at their stated meetings, by the Perma-

nent Superintendent, and for this purpose sent by him to the Secretary of the Board, or to some one of the Directors who intends to be present. At every stated meeting of the Board, premiums shall be adjudged as follows: to every scholar who has no bad mark, a premium in money or books, of the value of 121-2 cents; and so proportionably to 2 cents, which shall be assigned to those whose good marks barely exceed their bad marks; below which no premium shall be given.

7. It is desirable that the gratuitous *Instructors* should serve in that capacity as long as possible, and should be *diligent* and *punctual* in their attendance; taking charge of such particular class as may be assigned them by the *Permanent Superintendent*. It shall be their duty to preserve order and stillness among their classes; and, with the *Superintendents* and *Permanent Superintendent*, to promote the religious and moral improvement of the scholars; for which purpose they are to assign them Scripture lessons, and lessons in the Catechism and other pious and moral books, which they are to commit to memory during the week. And the *Instructors* shall, from time to time, put such questions to the scholars as may make them understand what they read, and more forcibly impress it on their minds.

8. It is to be hoped that there will not be a deficiency of gratuitous *Instructors* to assist the *Permanent Superintendent*, and that they will consider it their duty to serve for at least three months. But if there should be a deficiency, it shall then be the duty of the *Permanent Superintendent* to appoint as *Monitors* those of the scholars who most excel in learning and in good behaviour, who shall instruct the lower classes.

9. In case of the *absence* of any scholar, it shall be the duty of the *Instructor* of the class, or some person procured for the purpose by the *Permanent Superintendent*, to visit the said scholar, and to report the cause of his or her non-attendance at the next school meeting. In case of sickness, to administer such good advice as may be deemed expedient; and in case of wilful non-attendance, to endeavour, by mild expostulation and persuasion, to induce him to attend.

10. It shall be the duty of the *Permanent Superintendent*, the *Superintendents* for the time being, and the gratuitous *Instructors*, to take charge of the scholars during *divine service*, and to see that they behave themselves with decency and reverence.

11. In cases of persevering *unruly behaviour*, or inattention to duty, the *Permanent Superintendent* and *Superintendents* present, shall proceed according to their discretion, except that no scholar shall be dismissed from the school but by

the consent of one or more *Superintendents*.

Female Sunday Schools of the Congregations of Trinity Church.

1. The *Female Sunday Schools* of the congregations of Trinity Church, shall be managed by a gratuitous *Superintendent*, and *Instructors*, who shall be ladies of the congregation, and who shall be approved by the Rector of the Church. The gratuitous *Superintendent* shall be chosen by the voluntary *Instructors*, who shall be at least sixteen years of age.

2. The *Superintendent* shall have the charge of the School, and, in conjunction with the *Instructors*, shall conduct the same, as far as possible; agreeably to the rules of the *Sunday Schools* of the *Congregations of Trinity Church*.

3. The *Superintendent* shall cause a report of the state of the School to be laid before the Board of Directors of the *Sunday Schools* of the Parish, at their stated meetings.

The mode of conducting the School in St. John's Chapel varies from that described in the above rules. The following is a sketch of it.

The internal management of the School is conducted under the direction of the *Superintendent* and *Teachers*, who meet, as often as occasion requires, to visit their scholars, and adopt such measures as are found expedient for the prosperity of the School. A *Superintendent* is elected semi-annually from the *Teachers*; whose duty it is to examine all children offered for admission, place them in proper classes, to assign to the *Teachers* their respective duties, and assist them if necessary, receive all visitors, attend to the general management of the School, and all business connected therewith; a *Secretary*, also elected semi-annually, whose duty it is to keep minutes of all meetings of the *Teachers*, the school-register, assist the *Superintendent* in the discharge of his official duties, and, in his absence, to attend to all the duties connected with that office: neither of whom are to absent themselves from the School without having previously secured the attendance of the other. No person is admitted as a *Teacher* unless he shall have attained the age of sixteen years, be approved by a majority of the *Teachers* present at any meeting, and agree to attend regularly to the duties of his station for at least *three months*.* It is the duty of each *Teacher*, while in the School, to devote

* This measure is found expedient from various reasons. The principal of which is, that from the length of time an intimacy and attachment is formed between the *Teachers* and their scholars, which has been generally found so great as to prevent the *Teacher* being so desirous of quitting the School.

his whole attention to the class placed under his care by the Superintendent, the sole management of which belongs to the Teacher; it is also his duty to keep a regular list of his class, in a book provided for the purpose, and therein note the proficiency, or delinquency, of each scholar; to visit the absentees, and report, quarterly, on the state of his class, to the Superintendent, in such manner as to enable him to make his general report to the Board of Directors. The School is divided into classes in the following manner:

—The first class consists of all those who cannot spell words of more than one syllable; the second, of those beyond the first class, and who can spell words of two syllables; the third, of those who read imperfectly; and the fourth, of those who read without hesitation; which class, when too numerous, are divided into as many sections as the Superintendent shall think proper. Each Teacher is allowed to make such regulations as he may deem most expedient in the class or sections entrusted to him, in order to excite diligence and emulation among his scholars, provided such regulations do not interfere with the rules of the School. No scholar is, on any account, to be dismissed without the concurrence of both the Teacher and Superintendent. The first School is opened, and the last closed with a form of devotion appointed by the Bishop of the Diocese. The second School is opened with singing.

Rewards of two kinds—Red and Blue Tickets, are distributed in the following manner: for being present at the opening of the School, for committing to memory any lesson in spelling, in reading, or in the catechism, &c. for being head of the class, or for good behaviour during Divine Service, entitles the scholar to a Blue Ticket for each exercise, 10 of which are to be exchanged for one of Red; 10 red ones entitle the holder to a Bible, 5 to a Testament, Prayer Book, or the value thereof in other books.

The following is the mode of rewarding the scholars in the Female Sunday School of Trinity Church.

At a stated hour the roll is called, when every scholar present is rewarded with a ticket; these tickets are of two kinds, Blue and Red. For learning and reciting correctly three verses from the New Testament a Blue Ticket, six answers in the Catechism a Blue one, proper behaviour during Divine Service a Blue one also; four of those entitle the possessor to a Red one: ten Red ones to a small premium of a book; twenty and upwards to one of more value; forty to a Bible. These tickets, by being constantly returned, will not, after the first cost, be as expensive as

the class-papers. Another benefit derived from them is, that the children having the rewards immediately, are more anxious to deserve it than when they are told their good behaviour will meet with a reward at some future period. Another advantage resulting from this method is, that most parents of the kind of children who form a Sunday School, would be more likely to make them attend when they bring home those little tokens of their diligence.

The first meeting of the General Board of Managers was held in the month of July last, when it appeared that Schools in union with the Society, were established in the congregations of Trinity Church, St. Paul's Chapel, St. John's Chapel, Grace Church, St. Mark's Church, and St. James' Church, each comprising both a male and female branch. Of these, the School containing the greatest number of scholars, was that attached to the congregation of St. John's Chapel; in which it appeared that the number of scholars regularly attending, amounted, on an average, to 120 males, and 110 females. In the School of St. Paul's Chapel, there were reported, as regular attendants, about 100 male, and 65 female scholars. In that of St. Mark's Church, 55 male, and 75 female. The part of the city in which Trinity and Grace Churches stand, does not furnish a very large portion of those classes of the community for whose benefit Sunday Schools are principally designed; and several had been established in that vicinity previously to those in those Churches. For these reasons, although very laudable exertions have been made, the number of scholars in those schools is but small. At the time of the meeting they were reported to contain, each about 50 males, and between 30 and 40 females. From the School of St. James' Church, no report was received.

Of the above scholars, a portion in each school, and of each sex, were coloured. There were also many adults (some of whom had seen more than half a century) who gladly availed themselves of the proffered aid, to enable them to read the Holy Scriptures, and bear their humble and grateful part in the animating services of the sanctuary. Great pains have been taken by the Teachers to instruct the scholars in the order of divine service, and the use of the Prayer Book. And the benefit of this is already witnessed, by the correct and interesting manner in which the pupils (many of whom were but lately profane violators of the sanctity of the Holy Day) conform to the edifying prescriptions of the Liturgy, in posture, responses, and praises.

It was most gratifying to observe, that the difference between the schools con-

sisted principally in their numbers. *All* were distinguished for the zeal, activity, and perseverance of the Superintendents and Teachers, and the rapid progress of the scholars; of which latter circumstance some very eminent proofs were particularly adduced. In some congregations, indeed, there did not appear as great a readiness to engage in the care of the School, or instruction of the children, as in others. This is a subject on which, in most cases, delicacy forbids personal solicitation; but it cannot, for a moment, be imagined that any who have at heart the good of the community, the welfare of the Church, or the immortal interests of their fellow-men, will suffer this great and good undertaking to decline for want of the aid which it may be in their power to extend. The thanks of all are due to the gentlemen and ladies who have so faithfully and successfully, and with such honour to themselves, enlisted in the furtherance of this work and labour of love.

A meeting of the Superintendents, Teachers, and scholars of the male and female schools of St. John's Chapel, was recently held in the Church, for the purpose of conferring premiums, at which several of the congregation attended, and the Right Rev. Bishop HOBART delivered the following

ADDRESS.

The business which we are called at this time to transact, is of a peculiarly interesting nature. The young children, and others, who have been instructed in the Sunday School of this Chapel, are assembled with the Superintendents and Teachers; and premiums are to be assigned to some of the most deserving among the scholars. Our attention cannot otherwise than be drawn on the present occasion, to the nature of Sunday Schools. Their design is to convey gratuitous instruction to the young and to the ignorant. This end alone, however important, would not justify the occupation of a great part of that sacred day which is hallowed to religious purposes, by the laborious, and, in some measure, distracting business of teaching and learning. The principal object, therefore, of Sunday Schools, to which the portion of human learning which is taught in them, is but one of the means, is the religious and moral improvement of the children. Many of them who, on the

day of sacred rest and divine worship, would be rambling in the streets, exposed to the temptations of idleness and vice, and disturbing by their disorderly behaviour, the repose of that holy day, are led to the house of God—they are taught to read and to value his holy Word—to know and to love their Maker and Redeemer; they are instructed in the great principles of their faith and duty as Christians; their memories are stored with instructive and edifying passages of Holy Writ, and of books of piety and devotion; they are trained to decent, correct, and orderly manners and habits; and all these important objects are still further advanced by their regular attendance on public worship, and their being taught to unite, with solemnity and devotion, in the Liturgy of the Church. Thus, then, the Sunday Schools of our Church have principally in view the religious and moral improvement of the children—their present welfare and happiness, and their eternal salvation. All, therefore, who are engaged in the active duties of these Institutions, and by their pecuniary contributions, or by other means patronize them, are agents in a work of the most pious and benevolent nature; and which entitles them to the gratitude of all the friends of religion, and of social happiness and order.

I should do great injustice to my feelings, if I did not, on this occasion, offer the tribute of gratitude to those who hold the stations of the Superintendents and Teachers of the Sunday School of this Chapel. Your duties are not a little laborious. By your exertions, and those of others, a large number of persons, principally children of both sexes, have been collected; of whom, in reference to their instruction, their religious improvement, their moral habits, and even their personal comfort and happiness, you consider yourselves, in some measure, the guardians. In the discharge of this responsible trust, you visit them at their houses; you devote some hours of the day of rest to the arduous duty of teaching many of them the first elements of learning, and all of them their religious faith and duties; you endeavour to form

their principles and tempers, and to improve their manners and habits; and you even sacrifice a portion of the highest enjoyment, undisturbed intercourse with heaven in the house of prayer, to a vigilant superintendence of their deportment during the solemn exercises of this sacred place—and the best means of advancing their instruction, improvement, and happiness, occupy your frequent counsels. No inconsiderable self-denial and exertion, as well as employment of mind and time, are necessary to the discharge of these duties. I see among you persons of both sexes; the young engaged in the active business of the Institution, and those of more mature age, extending to it their unceasing and wise superintendence and counsel. Responsible is your charge, and arduous your duties; but I am satisfied you are more than repaid for all your care and labour, in witnessing the improvement of your scholars—their advancement in those elements of human learning, so necessary to their temporal welfare; and, above all, in that knowledge which makes them wise to salvation—their continual progress, under your fostering attention, in decency of manners, sobriety of deportment, and piety of principle and of life. What reward, indeed, can be more grateful to you, than the consideration, that you are powerfully instrumental in promoting the instruction and improvement of those in whom, as its future members, society is deeply interested; and the religious knowledge, and the piety and virtue of those whom, as the members of his fold on earth, and the heirs of his celestial kingdom, your Redeemer regards with solicitude and affection. Need I indulge any fears that you will not persevere in a work so beneficial in its effects, and so full in its rewards? The flourishing state of your school, it is believed one of the largest in the city, is an evidence of your past exertions, and affords both a pledge and a motive for their continuation. Go on—you will be repaid in the improvement and happiness of these children—in the delightful consciousness of doing good, in the gratitude of all who are acquainted with your meritorious labours, and in the approbation of your God.

Children and others instructed in the school—one of your first duties is to be grateful to those who devote so much time and attention to you, and who seek to make you wise, and good, and happy. Their only object is your improvement, and this will be their best reward. If you do not attend to their instructions, and if you disregard their admonitions, you will not only be ungrateful to them, but you will injure yourselves. Your improvement will be prevented; and instead of growing wiser and better, you will continue in ignorance, and acquire idle and vicious habits, which will make you displeasing in the view both of man and of God. For, remember God is always present with you. He hears every thing which you say, he knows every thing which you do, and he will bring every thing into judgment. Fear him; and love him too, for he is infinitely good. He is your Father and Benefactor; and he so loved you as to give his only begotten Son to be your Saviour—to atone for your sins, and to lead you to heaven. Diligently, then, learn the lessons from the Bible, the Prayer Book, and other pious books which are assigned you, that you may know your duty to God, your Creator, Redeemer, and Sanctifier; to yourselves and to your fellow-men. Behave well during the time of worship, and remember that then, especially, the eye of God is upon you. In all things seek to please him. He will guide and protect you while you live; and when you come to die, he will make you happy with him for ever.

MEDITATION on HELL.

(From the Pious Country Parishioner.)

THE holy scriptures assure us, that the disobedient and rebellious, the haters of God and despisers of goodness, must be turned into hell. This, O my soul, is the doleful abode of the fearful and unbelieving, of the proud and angry, malicious and revengeful; qualities, which render these wretched sinners fit company for devils and reprobate sinners. Here whoremongers and adulterers, drunkards and profane swearers, are sentenced to weeping, wailing, and

gnashing of teeth. O could you hear them cry out in the midst of their torments, how would you fear to follow them into their sins! how would you strive against the temptations of your spiritual enemies, and try to *flee from the wrath to come!* the consideration of what the righteous enjoy, and what themselves might have enjoyed, had it not been their own fault, is a great addition to their misery; that there should be a heaven which they cannot enter into; that there should be a God, whose blissful sight they must be excluded from; that they should be separated from the company of their blessed Saviour, from the goodly fellowship of the prophets and apostles, from the noble army of saints, martyrs, and confessors, and all the blessed society which help to make up the happiness of heaven; what a tormenting thought is this! The scriptures describe the torments of the wicked, by all the circumstances of horror: by every thing that is frightful to the senses, and terrible to the imagination! *stiling them everlasting burnings! the worm that never dies! a falling into the hands of the living God! the being cast into outer darkness, where is weeping, wailing, and gnashing of teeth!* This is some part of the account which the word of God gives to the sinner's portion in a future state; and how dreadful is it! both body and soul, and all the faculties of them, shall be tormented. The body shall suffer because it had a share in the sins that occasioned these sorrows. Now, if the burning of a fever, if the pains of any acute disease, be so grievous to be borne, as we know they are; how terrible must it be, to be cast into *a lake of fire, which the breath of the Lord, as a stream of brimstone, doth kindle!* but the most amazing circumstance of all is, that the torments of the damned will be endless and unchangeable, without the least respite or intermission. They, that is the *damned*, have no rest, says St. John, day or night, but shall be tormented for ever and ever! For ever and ever! O dreadful word, For ever! When ten thousand times ten thousand ages

are past and gone, their misery will be the same, *where their worm never dieth, and the fire shall never be quenched.* It is eternity which tinctures the sinner's doom with the deepest blackness. It is this that consummates the torments of hell, and makes damnation of all things most to be dreaded. If this state may seem dreadful in the description, how much more dreadful will it be in reality? Well may we then cry out, O cursed sin, whose short-lived pleasures, and momentary delights are purchased at the dear rate of never-ceasing woes! In hell, darkness fills both the place and minds of those that are banished from God's presence; blackness of darkness for ever fills the place; blackness of guilt, horror, and despair.

Oh, says the condemned sinner, that I had not given way to the spirit of lust and uncleanness, of luxury and wantonness, which betrayed me into innumerable miscarriages in my life! Oh, that I had not followed the dictates of malice and revenge! Oh, that I had never defiled my lips with profane swearing, cursing, and blasphemy! Oh, that I had never been unmerciful or uncharitable! that I had never injured or oppressed the poor, but had relieved their necessities, and made them partakers of my abundance! Had I done this, and instead of pursuing criminal pleasures, made the salvation of my soul my care and study, I might, instead of being tormented in these flames, have been in yonder bright and glorious mansions, singing praises and hallelujahs among the blessed saints, and with them communicating in those unspeakable pleasures, which are ever to be felt in the presence and enjoyment of God and his Christ; but from thence I am eternally banished.

As the tree falls so shall it lie; and, O my soul, how many thousands have been surprised in the midst of their sins, and hurried away to everlasting sorrows! And I, alas! how many times have I sinned against heaven? and yet my God hath spared me hitherto, according to the multitude of his mercies. No other reason can I

give, why I am not eternally miserable, but that thou, Lord, art merciful.

When, therefore, I am next tempted to commit any sin, I will say to my soul, *How can I do this great wickedness, and sin against God,* provoking his infinite justice and almighty power to punish me? O Lord most holy! who can dwell with everlasting burnings! O blessed Jesus, thou most worthy Judge eternal, let me never fall into the bitter pains of eternal death!

THE PRAYER.

O eternal and most gracious Father, who hast declared in thy holy word, that thou desirest not the death of a sinner, but that he should rather turn from his sins, and be saved; and for that end hast encouraged us to come boldly to the throne of Grace, that we may find mercy in the time of need: O do thou vouchsafe to hear the prayers and cries of me, thy sinful creature, who do most earnestly implore thy mercy in the pardon of all my sins, for the sake of thy dear Son, and my Redeemer, Jesus Christ, who suffered and died once a most bitter death upon the cross, that we might not die and suffer eternally. *Amen, Amen.*

O God, the Father of Heaven, have mercy upon me a miserable sinner; and from thy wrath, and from everlasting damnation, good Lord deliver me.

Grant, O God, that, *knowing these terrors of the Lord*, I may effectually be persuaded to break off my sins; for it is *a fearful thing to fall into the hands of the living God, who is a consuming fire to all the workers of iniquity.* By the assistance of thy heavenly grace, I resolve this day, O Lord, and all the days of my life, to live as becomes one that has eternity in view; that when my perishing body shall crumble into dust, my soul may be received into *Abraham's bosom*; and at the general resurrection in the last day, when soul and body shall be reunited, I may be acceptable in thy sight, through the alone merits and intercession of our Lord and Saviour, Jesus Christ.

ORDINATION AND INSTITUTION.

On Tuesday, the 7th inst. an Ordination was held at St. Michael's Church, Trenton, by the Right Rev. Bishop CROES, when the Rev. JAMES MONTGOMERY was admitted to the holy order of Priests. Morning service was performed by the Rev. JOHN BARNWELL CAMPBELL, Rector of the Church at Beaufort, South-Carolina; and a sermon on the occasion, was delivered by the Rev. Dr. WHARTON, Rector of St. Mary's Church, Burlington.

On Wednesday the Bishop instituted Mr. MONTGOMERY Rector of St. Michael's Church. Mr. CAMPBELL again performed the morning service; and the Rev. LEWIS P. BAYARD, Rector of Trinity Church, Newark, delivered a sermon on the occasion.

In the afternoon of the same day, the holy rite of Confirmation was administered in the Church before mentioned. Evening service was performed by the Rev. Mr. MONTGOMERY, and a sermon delivered by Bishop CROES.

DAVID LONGWORTH, No. 11 Park, has recently published "A concise View of the principal Points of Controversy between the Protestant and Roman Churches: containing—*I.* A Letter to the Roman Catholics of the city of Worcester, in England. *II.* A Reply to the above Address, by the late Archbishop Carroll. *III.* An Answer to the late Archbishop Carroll's Reply. *IV.* A short Answer to the Appendix to the Catholic Question decided in New-York in 1813. *V.* A few short Remarks on Dr. O'Gallagher's Reply to the above Answer, by the Rev. C. H. Wharton, D. D. Rector of St. Mary's Church, Burlington, (N. J.) and Member of the Philosophical Society of Philadelphia.

These tracts contain much valuable information on the points which they discuss. The late Archbishop Carroll was certainly competent to defend the peculiar tenets of his own Church, and Dr. Wharton's character has been long established as an accomplished scholar and divine. His remarks deserve additional interest from the circumstance of his having renounced the Roman Catholic communion; in justification of which measure, the first tract in the series was written. The Protestant Clergy and Laity should not be indifferent to the points of controversy between them and the Roman Church; and we, therefore, indulge the hope that this work will meet with an extensive circulation. The Bookseller has published it at his own risk, and unless exertions are made for the sale of it by those who are interested in its contents, he will sustain considerable loss.

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